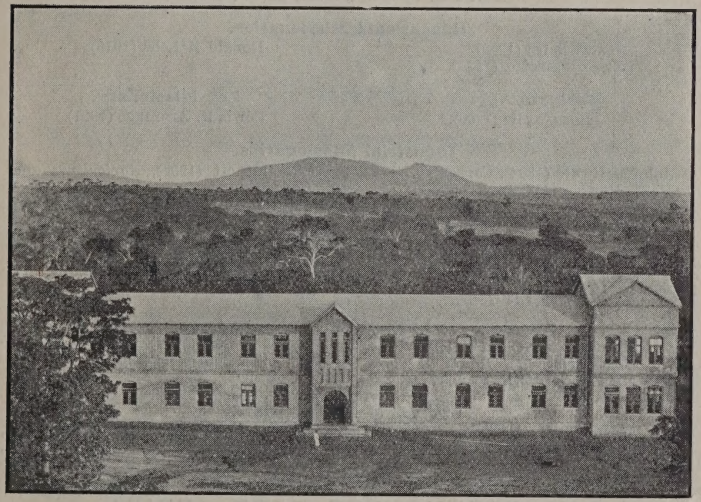
Africa East - Napier, R. H. 116

NYASALAND
AND
PORTUGUESE EAST AFRICA

1876-1913

By the Rev. R. H. NAPIER, B.D.



Henry Henderson Institute.

FOREIGN MISSION COMMITTEE OF THE
CHURCH OF SCOTLAND
22 QUEEN STREET, EDINBURGH
1913

EUROPEAN MISSIONARY STAFF as in 1913.

I.—NYASALAND.

Ordained Missionaries.

Rev. Alexander Hetherwick, M.A., D.D., F.R.G.S., Chairman of Mission Council (1883).
Rev. John A. Smith (1888).
Rev. A. Melville Anderson, M.A. (1902).
Rev. E. D. Bowman, B.D. (1903).
Rev. James F. Alexander, M.A. (1908).
Rev. R. H. Napier, B.D. (1909).

Medical Missionary.

Austin M. Caverhill, M.B., Ch.B. (1903).

Educational Missionaries.

James Baird (1900).
James Sabiston (1905).
Donald M'Leod (1913).

Business Agent.

James Wylie (1900).

Lay Missionary.

Lewis F. Armitage (1901).

Industrial Missionaries.

John M'Ilwain (1884), *Carpentry.*
F. W. Bowman (1899), "
Alex. Burnett (1900), *Agriculture and Gardening.*
Hamilton Currie (1907), *Printing.*

Nurses.

Miss Hamilton (1905).
Miss Priest (1906).
Miss Liddell (1907).
Miss Lewis (1909).
Miss Mackenzie (1911).

Lady Missionaries.

Miss Beck, D.C.S. (1887).
Miss Christie, D.C.S. (1889).
Miss Edwards (1898).
Miss Low (1907).
Miss Bentley (1912).

Wives of Missionaries.

Mrs Hetherwick, Mrs Smith, Mrs Anderson, Mrs M'Ilwain, Mrs Baird, Mrs Burnett, Mrs Wylie, Mrs F. W. Bowman, Mrs Caverhill, Mrs Sabiston, Mrs E. D. Bowman, Mrs Armitage.

II.—PORTUGUESE EAST AFRICA.

Ordained Missionary.—Rev. James Reid (1891).
Medical Missionary.—R. M. Macfarlane, M.B., Ch.B. (1905).
Lady Missionary.—Miss M'Nab, D.C.S. (1906).
Wives of Missionaries.—Mrs Reid; Mrs Macfarlane.

NYASALAND AND PORTUGUESE EAST AFRICA.

GEOGRAPHICAL.

NYASALAND, now a British Protectorate with a Governor and Legislative Council whose senior unofficial member has been for the last few years and still is a missionary, lies along the west shore of Lake Nyasa, and pushes a wedge down the Shire river, south of the lake, into Portuguese territory. This is S.E. Central Africa, *not* South Africa. In that southern wedge rise the healthy Shire Highlands. Among them stands Blantyre, 300 miles from the sea by river and rail, 1000 miles from the equator, and 1700 from Cape Town. It is approached from Chinde, on the Indian Ocean, by the Zambezi and Shire rivers, and then by the Shire Highlands Railway. Chinde is some 8100 miles from Edinburgh *viâ* the Cape, and about 6600 *viâ* France and Suez.

Blantyre, situated at the rail head, over 3000 feet above the sea, is the commercial capital of Nyasaland, with European and Indian residents. As the headquarters

of the Church of Scotland Mission, it conducts, in addition to the district and women's work which are also carried on at the other stations, higher courses of normal, medical, theological, and industrial training. The station at Zomba, the Government capital forty miles N.E., is a centre for district work. Domasi, ten miles farther north, has station boarders and medical work, and controls a district reaching to the eastern frontier at Lake Chiuta. Mlanje, forty miles E.S.E. of Blantyre, on the slopes of a great mountain, has work similar to Domasi. Within the area occupied from these centres, the extent of which is about equal to the counties of Kincardine, Forfar, Perth, Dumbarton, Stirling, and Fife, lives a population of some 200,000.

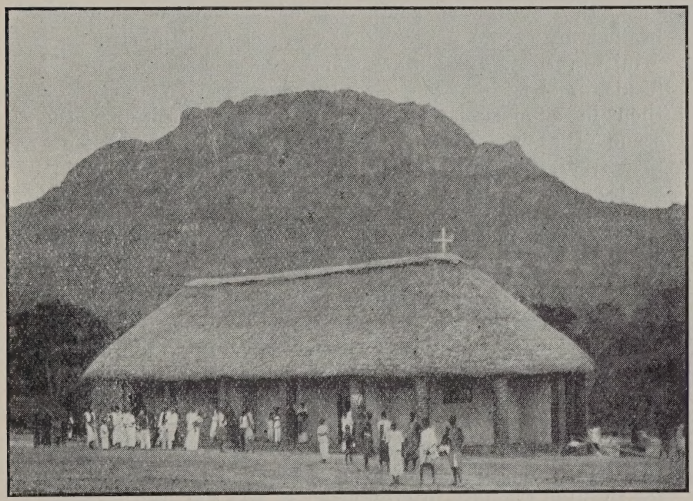
There are many European and native plantations of rubber, tea, coffee, cotton, and tobacco.

HISTORICAL—1876-1913.

(*Adapted from a Booklet by Dr Hetherwick.*)

Like almost every other agency, philanthropic or missionary, in Central Africa, the Nyasaland Mission of the Church of Scotland rose out of the grave of Livingstone. "He being dead yet speaketh." The last prayer in the lonely hut by the southern banks of Lake Bangweolo has been answered a thousand-fold. The name of Blantyre—the birthplace of the great Traveller—was given to the first station of the Mission, whose aim was to realise Livingstone's ideal and dream of a

Mission and Colony on the Shire Highlands. Blantyre stands to-day the best memorial of the Church of Scotland to Scotland's greatest Missionary Traveller and Explorer.



Lunzu Church, built by natives with their own labour and donations.

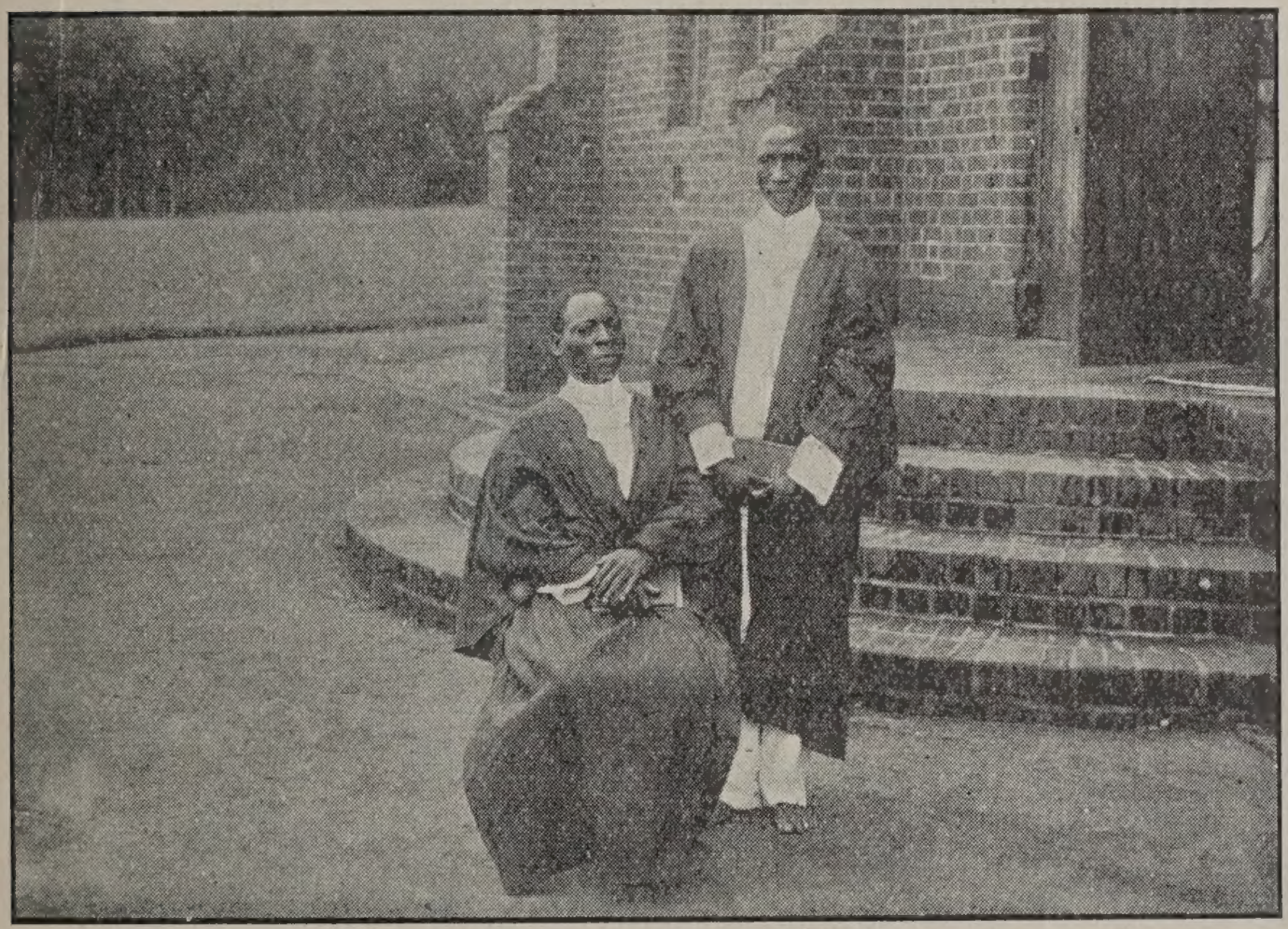
It was on the 23rd October 1876 that the pioneer party of the Mission arrived at their destination on the Shire Highlands, and Blantyre was founded. The site had been previously fixed upon by Mr Henry Henderson, whose experience in Australia was invaluable for this

work, and whose name will ever be linked with the happy choice of the site of what has become the chief centre of European trade and commerce in the whole of Central Africa. To carry out the Mission-Colony idea, the staff was composed of artisan missionaries headed by a doctor. Two years later an Ordained Minister, the Rev. Duff M'Donald, arrived to take the headship of the Mission and its work. The country was then in a most lawless and unsettled condition — the scene of annual raids by the Angoni tribe of the Zulu race from the other side of the Shire river. The Coast trader hunting for slaves was a prominent factor in the life of the land and its people. The chiefs of the country were almost all of them on the side of plunder, theft, slavery, and war, and from the first the Mission found itself face to face with these powers of evil.

In those days a Central African Mission was a step into the unknown. Our missionaries were told they must "remember that, as the field of your labour is at present beyond the immediate and even indirect protection of any European state, you enter it carrying your life in your hand. If plundered of your property, there is no hope of redress; if detained in bondage, liberty can only be hoped for through friendly interference; if you die by the hand of the heathen, no demand for reparation can be made. Nothing less is expected of you, therefore, than a spirit of self-sacrifice and patience."—('Instructions to our African Missionaries,' page 2.)

Since that date the work of the Mission has grown and extended, and with experience its methods have been perfected. Moral influence came to be recognised more

and more as the only weapon in the hands of the Missionary. Under David Clement Scott, who succeeded to the leader's place in 1881, force of character and strong



Native Ministers—Rev. Harry Kambwiri, and Rev. Stephen Kundecha (standing).

personal influence, together with a deep insight into native character, life, and thought, were brought to the solution of many delicate and difficult problems. These the natives recognised, and the Mission influence in native society and

politics became recognised as a power in the country that made for justice and peace. The Staff in these early days consisted of a Minister, a Doctor, a Gardener, and a General Agent. In 1883 a Teacher and another Ordained Minister arrived to strengthen the Staff and allow of the extension of the work. In the following year the station of Domasi was founded, fifty miles to the north of Blantyre, among a people noted for their complicity with the slave trade in its worst forms.

In 1890 Mlanje, the third of our European stations, was founded. The following year saw the country occupied by a British Administrator and Staff, with a force of Sikh and Zanzibar troops. Gradually the country was reduced to peace and good order, and the establishment of a stable Government gave security to the natives and the work of the Mission among them. Soon, too, the growing importance of Zomba, the Government capital, demanded a resident missionary of its own, and thus appeared our fourth station.

These years that record advance record also sorrow and loss. Henry Henderson, the founder of the Mission, Robert Cleland, the pioneer at Mlanje, David Clement Scott, whose genius built the Blantyre Church and wrote the Nyanja dictionary, Affleck Scott, his brother, whose memory the natives still revere, Henry Scott, of Domasi, Zomba, and Kikuyu,—these and others served and died, but their work abides.

The first baptisms took place at Blantyre in 1887, and at Domasi in 1892. The range of education was extended beyond the four European stations by the opening of village schools and native stations in surrounding districts

under the charge of native teacher-evangelists. European and native Kirk-sessions were constituted. In 1903, by act of the General Assembly, the Presbytery of Blantyre

Education—Chiradzulo School.

was formed, by which the various churches of the Mission were united under the guidance of the higher court of the Church.

In 1909 Mrs Livingstone Bruce, daughter of David

Livingstone, laid the foundation-stone of the Institute for centralised higher training at Blantyre, which was built as a memorial to, and bears the name of, Henry Henderson, the pioneer. For thirty-seven years since he first chose the site of Blantyre the work has been growing. Let us now look at the Mission as it stands to-day.

THINGS AS THEY ARE.

Native Life.—Economically the native has practically no difficulties. Growing his own food, finding materials for house and hearth free in the forest, and obtaining employment for several months each year from European planter or commercial company, he easily keeps his family in necessaries, and with his wages can obtain the addition of articles of European manufacture. Never need he starve, save in time of drought. The more he works for employers, or the more he cultivates for himself economic crops such as cotton, the further can he advance in material civilisation.

Socially native life leads to stagnation. Though often bright and neighbourly, with many traits of genuine worth, heathenism morally speaking produces the works of the flesh. Polygamy degrades woman, defiles man, and renders a holy home impossible. Parents fail to uplift each other or to train their children's characters. Such teaching as heathenism accords the young is mingled with vile customs. Immoral dances and drink enliven village monotony. Impure speech, hatred, and suspicion are rife. The belief that death and all ills spring from the resent-

ment of the spirits of the dead, or from the deliberate dealing of some neighbour in black magic with a view to devouring the remains of the deceased, breeds fear and

Medical Work—Hospital Ward and Patients.

cruelty. It used to mean death by fire or poison to thousands of suspected "witches." Religion, to the native, implies placating the spirits of dead relatives with food sacrifices to obtain from them bodily blessings only, never spiritual. Heathenism knows no protecting Father,

no Saviour, no Holy One to sanctify. While we put Christ at the centre and follow Him upwards, Africa puts fear there, and turns downwards toward the beast.

Islam.—Round Domasi and Zomba Islam is advancing, for teachers from Zanzibar with their local disciples have won thousands from heathenism. Islam spreads by meeting the natural religious hunger of Africa with a creed of dogmatic certainty, without calling for any effort of moral holiness. Converts learn to observe laws of food and ceremony, recite prayers and hear the Koran in a foreign tongue. Though ethical preaching has a place, superstition and immorality are encouraged, and fear rules. In spite of Moslem law, beer is not abandoned. Islam charms the native, but leaves him ignorant and sensual as ever. Rarely does a Christian go over to Islam, but a continual stream leaves Islam to seek Christ; and once a district is garrisoned with efficient Christian schools and teacher-evangelists, Islam need not hope to win. The Mission, in addition to lifting heathenism, must face the Moslem menace.

District Methods.—A village, be it heathen or partly Moslem, first of all hears the Gospel from volunteer native preachers. Then, if in earnest, it builds its own school and the Mission sends teacher-evangelists. These give Bible and elementary education on week-days, and on Sundays systematic Christian teaching. Each European station has a network of these schools, mostly arranged in local groups with a head teacher-evangelist, himself often an elder, in charge of each group. By him and his assist-

ants converts are trained in classes, first for six months as "Hearers," then, if satisfactory, for two years more as "Catechumens," after which they are examined, and if found worthy are baptised and admitted to the Lord's Table by a native minister or ordained missionary. To be baptised, a convert must have attended the class regularly, must, if of younger age, possess and be able to read the vernacular New Testament, must have a sufficient knowledge of Bible and Christian teaching, must know and understand a good deal about the Lord's Prayer, the Decalogue, and the Apostles' Creed, must show an inner grasp of the new life, and must be reported by his teacher to be of genuine Christian character.

This prolonged training and careful test, while it means that many hearers and catechumens drop off before baptism, aims at keeping a pure and high standard of native Christianity. Less exacting spiritual and moral demands would vastly increase numbers, but the Dark Ages of Christendom that followed a low standard of baptism among the barbarians of Europe warn us never to cheapen Christianity in order to swell statistics.

The baptised Christians of a group of schools constitute a district Church, which, when over 200 strong, obtains its own local Kirk-session. Several groups have built brick churches by their own labour and money. Unitedly the local churches support the native ministry. Separately they bear a growing part of the cost of their own evangelistic and educational work. The native congregations at the European stations maintain schools and evangelists of their own at a distance. From each district church the Christians go out to preach as volunteers in the sur-

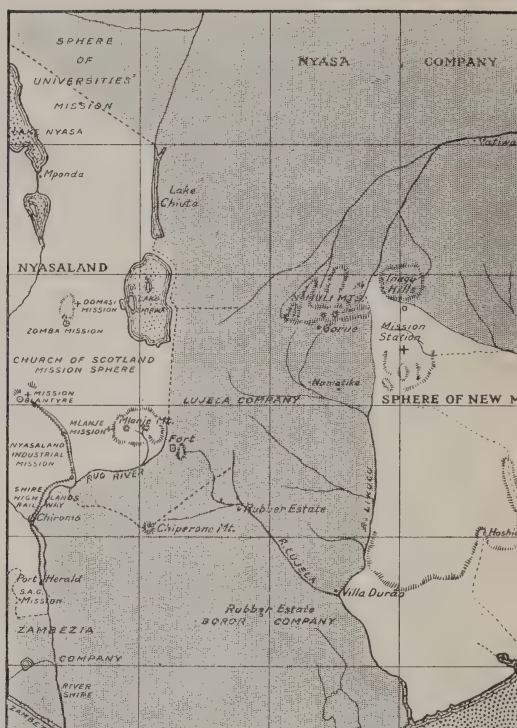
rounding heathen villages. Some teach Christian and heathen children in Sunday-schools. Some follow methods of mutual strengthening. Through its members, congregations, and sessions, the native Church seeks by vigilance and discipline to purify itself from drunkenness, immorality, and lapsing. The native Church is in all respects alive.

Federation and Union.—Seven missions in Nyasaland are federated — namely, Livingstonia Mission of the United Free Church of Scotland, Dutch Reformed Church Mission, Zambezi Industrial Mission, Nyasaland Industrial Mission, Baptist Industrial Mission, South African General Mission, and our own. A quadrennial conference is the deliberative assembly of the Federation. Its Consultative Board of four stands as missionary adviser to the Government and unifies missionary opinion and action. Within the Federation, membership is interchangeable, spheres of work are mutually respected, a common method of preparing converts for baptism is followed, and an educational code, drawn up by the Missions and recognised by Government, standardises education. Unitedly the Federation works, as far as a common tongue permits, at Bible translation, a joint hymnary, and vernacular literature, educational and religious. To draw yet closer, arrangements are at present being made to unite the native Churches of Livingstonia and Blantyre into one Church, the "Church of Central Africa, Presbyterian."

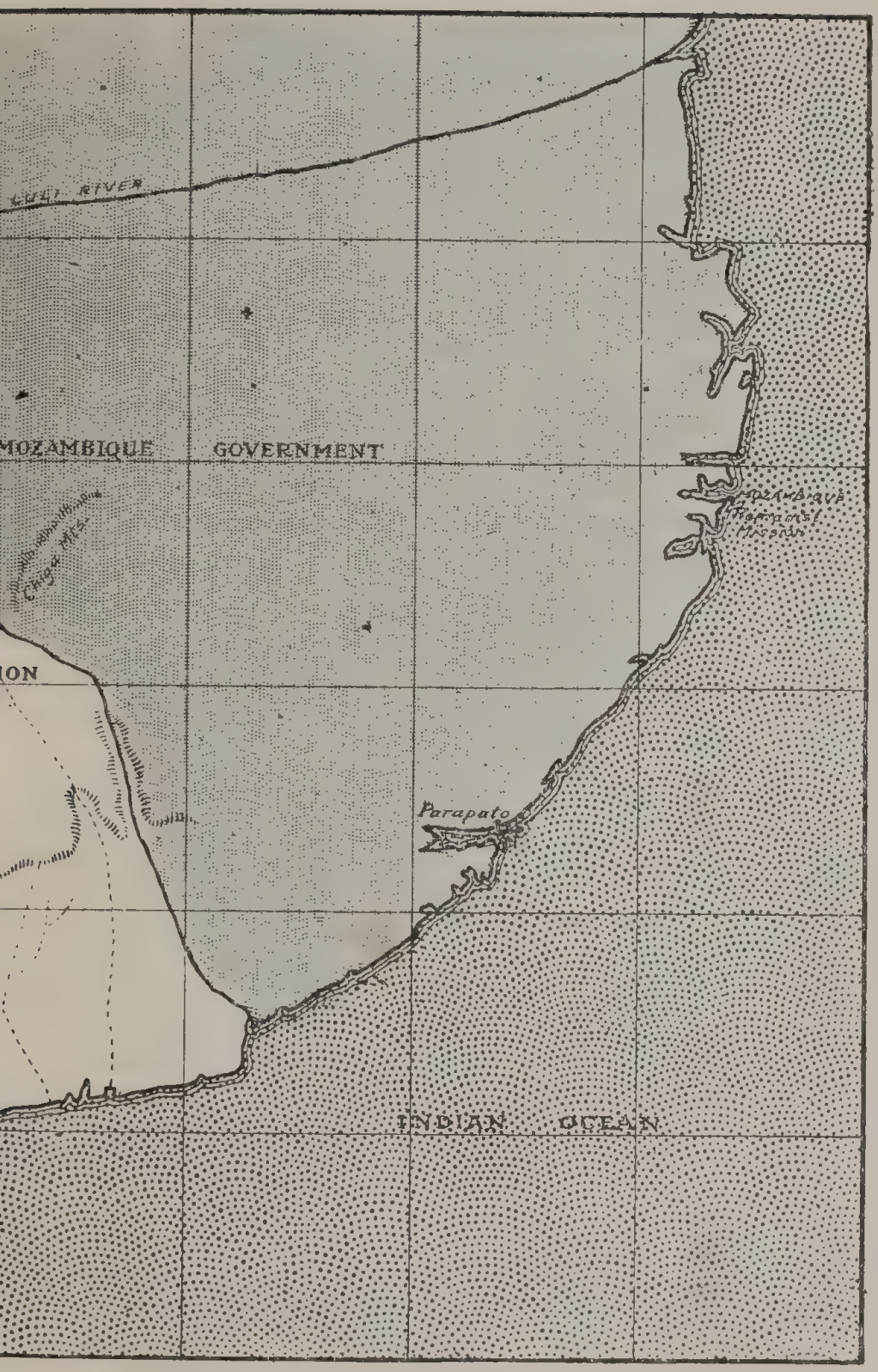
Federation, union, and the brotherly tone of nearly all native Christians, promise in the future a unity wider and greater still.

Normal Training.—In each group of schools the assistant teacher-evangelists are tutored daily by their head teacher. Courses of training for two or more months annually at Blantyre, Domasi, and Mlanje, under the educational missionaries, still further increase their efficiency. In the Henry Henderson Institute at Blantyre promising lads drawn from all four main stations are trained for three years as normal students, and on completion of their training are appointed to districts as head teacher-evangelists. Short courses at intervals give further evangelistic training to these and other leaders. From experienced teacher-evangelists are chosen candidates for the ministry, of whom two are already ordained and three are theological students.

Medical Work.—Many districts have medically trained natives in charge of dressing stations, men who give simple surgical and medical aid. Cases serious and minor go in crowds to the hospitals, the former being received as in-patients. In Zomba the Government doctors manage the Livingstone Memorial Hospital. At Domasi and Mlanje the Mission has small hospitals, each with a nurse and native assistants. Blantyre has a hospital of several wards and some seventy beds, with, normally, two doctors and two nurses. In the Institute and the Hospital, medical assistants are trained, both male and female. In each ward one such native assistant is always on duty. Both in-patients and out-patients receive Gospel teaching through a daily service, and by means of classes the period of illness becomes a time for learning of the higher life. Near by, a row of grass huts gives shelter to the



This Map shows (in white) the spheres of the Church of Scotla
East Africa. The rest of the country shown in the Map is



Mission in Nyasaland, and of her new Mission in Portuguese touched heathendom. [Each square represents 100 miles.]

closing years of several lepers who under native conditions would have been cast out to die in the forest. The memory of the dirt, superstition, ignorance, and quackery of native life, that add immeasurably to natural disease and pain, emphasises the value of the Christ-like touch of healing.

Women's Work.—In certain districts, as for instance round Zomba, lady missionaries conduct sewing and Bible classes in the villages. Through district school and church, women and girls receive education and the Gospel. The strongest uplift of native womanhood, however, comes through the girls' boarding-schools at Blantyre, Domasi, and Mlanje. During a course extending over some years, sewing, laundry, house-cleaning, schooling, Christian teaching and Christian influence make of them Christian women, with ideals of neatness, cleanliness, and fuller life. Passing back into the village, often as the wives of Christians, they not only bring up the second generation as Christians, but also, by the example of their homes, persons, and characters, and by word of mouth, lead their heathen neighbours towards true Christian womanhood. Lift the woman and the nation rises.

Boys' Boarding-Schools.—The same method of withdrawal from village influences, and of training on the Mission Station, has from the start been applied also to boys. Blantyre, Domasi, and Mlanje maintain boarding-schools in which lads receive schooling up to Standard III., together with agricultural and other manual work. Hand

as well as head must be trained. Heart is trained by daily services in the Station Church, and by systematic Christian teaching, which, acting along with the Christian environment of the Mission, usually ends in the boy's willing baptism. Even if he leave without the apprenticeship which starts at Standard IV., the lad passes into native life, or European employ, equipped as a Christian citizen. That natives value this training is proved by their willingness to pay fees for themselves, their children, or their friends. By increasing these fees, and by making boarders cultivate sufficient food to maintain themselves, the boarding-schools must in time become, as in Uganda, self-supporting.

Industrial Training.—The Henry Henderson Institute, beginning at Standard IV., trains, in addition to normal students, artisan apprentices. Domasi trains carpenters. At Blantyre, lads drawn from our own stations and elsewhere become indentured apprentices in carpentry, printing, tailoring, and clerking. With and without apprenticeship, others learn building, timber-cutting, smith work, agriculture, market gardening, and forestry. Thus trained and certificated, these young men find work with Government or the Companies, or set up for themselves, or seek higher pay furth of Nyasaland. They take the place held in Scotland by Christian business men, and influence their fellows accordingly. Thus the Mission seeks to prepare Africa to receive and assimilate Western civilisation, so that the prosperity of the new order may be Christian and not material only. The union of religious teaching with education and handicraft, gives a truer

because a fuller Christianity, and shows the Mission working hand in hand with Government and Commerce in lifting Nyasaland. The European employers of these lads are remembered in the regular Sunday services held in English in Blantyre and Zomba churches.

The Missionaries.—In all this development what is the function of the European?

Doctors and nurses manage the hospitals, train lads as hospital assistants, and girls as nurses, teach normal students hygiene and first aid, and supervise district dispensaries.

Industrial lady missionaries train girls in the boarding-schools, and, in common with all lady workers, hold classes or visit in the districts.

Industrial male missionaries train apprentices and junior boys, and supervise district work.

An agent manages Mission business and trains clerks.

Educational Missionaries, both male and female, train teachers, manage station boarding-schools, inspect district schools, and produce vernacular educational literature.

Ordained Missionaries, who are usually heads of Stations, supervise all the work, especially the evangelistic, visit district churches to examine for baptism, and administer the sacraments, inspect schools, attend to Church discipline, train evangelists and ministers, translate the Scriptures, and produce vernacular literature.

Results.—The station training of boys and girls has given to village society the uplift of the leavening example of Christian men and women. By seeking to Christianise

the meeting-point of Europe and Africa, the Mission has supplied the Government and Commerce with trained assistants, who at the same time are native leaders. Ele-

Women's Work—Laundry.

mentary education is letting in the daylight. Medical work in saving life and healing disease is breaking down superstition. Bible translation and vernacular literature are supplying an enlightened native Christianity with a

permanent basis in the Word of God. The stations with their churches and departments give visibility and a force centre. The training of teachers renders possible and efficient a wide-cast network of schools and Christianising agencies.

As to numbers and influence, the size and importance of the native Christian community, which includes converts of all Missions, have been evidenced by the recent passing of a Christian Marriage Law which recognises native Christian marriage as a legal thing, distinct from European or heathen marriages.

Away and beyond recorded baptisms the influence of the Gospel is changing native life, while thousands who remain outside would throng into the Church were the moral demands of Christianity not so high. In the 'Nyasa Herald,' the vernacular magazine of the Federated Missions, the Rev. Stephen M. Kundecha, a native minister, writes thus on changes in Nyasaland: "New things are coming with great power. Long ago there were things which people reckoned suitable to life in this country, such as their clothing, customs, work, ways of thought, and so on. Tribes then were as numerous as now, but their ways differed greatly. What has the new power done? We see the new power gradually binding the tribes into one. To-day, too, we see the customs of our elders moving in the same direction. Many things injurious and evil people are perceiving to be foolish. I do not mean Christians only, but the heathen too. Even they are seeing that the new power is routing some of their old ways rapidly. Nobody forces them to abandon things; it just comes. First the new order appeared

before their eyes, then it gripped them inwardly. So they began to despise the old and take the new in its place. The Gospel of our Lord Jesus Christ has its own

Industrial Work—Gardening.

leaven different from the old order. It takes away every sin of every person. European wealth is changing people's clothing. European employment has leavening power to change native work. The Word of God changes hearts.

Everything we see moving forward into a state far better than the old. People in Nyasaland should thank God, because in leaving their old ways the new that they receive instead is good. God has come with His own ways of work, new and good, that we may order our lives in the right way."

Character Results.—Of baptised Christians a small minority fall or lapse, for the parables of the Tares, the Net, and the Sower hold true for Nyasaland. It is usually into drink, dishonesty, laziness, slackness, polygamy, profligacy or old superstitions, that they fall back. The native Church, eager to maintain its own purity, reasons with, rebukes, disciplines or expels, those who disgrace the Name. Christians need our prayers that they may stand out against old temptations, rendered fiercer by the new material prosperity and wealth.

A firm stand characterises the majority. To Church and Communion they come faithfully. In the face of petty persecution in village and family, in the teeth of superstitious public opinion setting dead against them, occasionally at the price of physical suffering, these Christians stand to their Christianity. Assailed by threats and persuasion outwardly, and inwardly by common temptation and the still haunting fears of old belief, they hold out against superstitious customs, vile ceremonies, and drink. Yet though standing, they need further strength to advance. The pressing problem of pastoral as distinct from evangelistic work is how to lead these Christians to grow inwardly in knowledge of God in Christ and of the Bible, and outwardly in Christian

conduct and activity. They need to grow into a fuller grasp of the spiritual and ethical content of the term "Christian."

Nobility of Portuguese East Africa.

From this rank and file stands out a second minority. These are they who feed their lives on the Bible, walk with their Lord, and follow in outward conduct the righteousness of Christ. No missionary knows how numerous these

may be, nor the fulness of the life of many a village Christian; but the recognised and authentic outward proofs of a genuine inner faith—honesty, long-suffering, loyalty, wisdom, self-sacrifice, faith, reliability, self-control, love,—these and others the missionary has marked in the lives of native Christians whom he has met and knows. Of a truth God does save stagnant, sensual heathen and remakes them in the image of Christ.

PORTUGUESE EAST AFRICA.

Between Nyasaland and the Indian Ocean lies a country many times larger than Scotland, the interior of which is entirely destitute of the Gospel and of any Mission work, Romanist or Reformed. Of the many diverse tribes occupying that region, the Lomwe give their name to a part of it near which the Church of Scotland has recently started a new outpost of missionary enterprise.

In habits, customs, and religious practice these people are almost identical with natives in Nyasaland. We find there the same lack of a holy, spiritual, and uplifting faith, the same downward moral tendency, the same dishonouring of woman, and the same rule of fear and superstition. Islam is penetrating from the north, outstripping the Gospel. In its steady advance down the east coast of Africa, it can only be stopped from crossing the Zambezi and swamping the South by a

barrier formed of a broad belt of country occupied by native teacher-evangelists and Christian village schools. To build such a barrier from Nyasaland to the sea constitutes the Christian-imperial policy of the new Mission. It almost looks as if the Church of Scotland had to decide whether or not the Crescent be allowed to rule from Cairo to the Cape.

Years ago the native stations opened by Blantyre east of the frontier had to be withdrawn. This year, 1913, prayer has been answered in the starting of a European station about 150 miles east of Blantyre, right in the heart of the country. The Portuguese Government has granted permission to work in a certain big triangle of land (see map), from which, when occupied, further districts may be reached. The size and shape of the allotted area, the base of which is the ocean and the apex a mass of mountains, call for two stations, from each of which a mission sphere can be controlled, each equal in area to Scotland south of the Forth and Clyde Canal. New workers, it is hoped, will in time be located at strategic points on the district school and district church principle, so that the network of Christianising agencies may ultimately reach the entire population. The European stations themselves are meant to be centres of control, with tuition for teachers, medical work, girl's training, and some manual instruction. Thirty years of experience in Nyasaland confirm the conviction that, given these agencies, Portuguese East Africa will by God's help be loosed from sensuality and superstition and transformed into a Christian country.

The first station has been opened with a minister, a

doctor, a nurse, and a native schoolmaster. One grave already consecrates the spot, the grave of a native Christian carpenter, who formed one of the pioneer band. Native workers in Nyasaland are volunteering to go in as Missionaries, eager to follow and start work. Local chiefs are asking for schools. The acquisition of a suitable and healthy site, gratifying encouragement from the Portuguese Government, the hopeful beginning of medical work, and a hearty welcome from the natives,—such is the position of promise today. This first station is to be called "The Children's Mission,"—not that children and Sunday-schools are to withdraw their support from other objects or fields to concentrate it on this, but that children and Sunday-schools that seek to do more for missions than they have done in the past may combine their increased offerings to maintain this new sphere of work.

What of the second station that must carry the Gospel onwards to the sea? And what of the untouched lands east and west of the new mission sphere? The mandate to enter, occupy, and extend must come from the Church of Scotland as a whole.

STATISTICS OF THE NYASALAND MISSION,

Showing the Advance during the past ten years.

	1902.	1912.
Native Ministers	0	2
Theological Students	0	3
Schools	34	186
Teachers and Evangelists	141	458
Scholars	2240	10,499
Baptised Christians	889	5391
Communicants	623	3898
Catechumens	332	2856
Average attendance at Sunday Services	4400	15,500
Native Christian Collections	£36 9 11	£286 13 6

This BOOKLET is supplied for distribution at 2s. a hundred copies. Similar Booklets on the other Mission-fields of the Church may be had on application to the Secretary, Foreign Mission Commitee, 22 Queen Street, Edinburgh.

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